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THERE are things, perhaps, that may have escaped the far-seeing—but not all-seeing—eyes of our modern naturalists; yet it is Nature herself who undertakes to furnish the missing links. Agnostic speculative thinkers have to choose between the version given by the Secret Doctrine of the East, and the hopelessly materialistic Darwinian and Biblical accounts of the origin of man; between no soul and no spiritual evolution, and the Occult doctrine which repudiates "Special creation" and the "Evolutionist" Anthropogenesis equally.

—H. P. BLAVATSKY

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A U M

Men exist for the sake of one another. Teach them then, or bear with them.
—MARCUS AURELIUS

THEOSOPHY

Vol. XLVIII July, 1960 No. 9

THE SHADOW AND THE LIGHT

THERE can be little doubt but that a large part of the moral and intellectual confusion in the world arises from ignorance of the fact of higher planes of consciousness. Each age has its own particular difficulties, its Achilles' heel, developing from its own peculiar conceits of having "certainty." One has only to read a little of the daily press, a little of the journals of opinion, and a little of the pronouncements of current "authorities" to recognize the pervasive power of these conceits.

Continually, men are told what they *must* do, in one relation or another. Centuries ago, the crucial matter was Salvation; yesterday it was Success; and today, it happens to be Survival. Tomorrow, it will be something else. The formulas of necessary action, obligatory belief, and of public and private virtue are everywhere declared with neither modesty nor reticence. One would think that nothing important remains to be found out. It is admitted, of course, that the physical world has kept back a few secrets from Science, and certain utopian goals are still considered as belonging to a desirable future; but the sort of knowledge which makes men sure of what they say and do is apparently regarded as being completely available.

Such views, it might be said, are characteristic of *Kali Yuga.* As the extract from the *Vishnu Purana* quoted in *The Secret Doctrine* says of this time:

> There will be contemporary monarchs reigning over the earth—kings of churlish spirit, violent temper, and ever addicted to falsehood and wickedness. They will inflict death on women, children, and

> cows; they will seize upon the property of their subjects, and be intent upon the wives of others; they will be of unlimited power, their lives will be short, their desires insatiable. . . . Property alone will confer rank; wealth will be the only source of devotion; passion will be the sole bond of union between the sexes; falsehood will be the only means of success in litigation; and women will be objects merely of sensual gratification. . . . the people, unable to bear the heavy burden (the load of taxes) will take refuge among the valleys. . . . Thus, in the Kali age will decay constantly proceed, until the human race approaches its annihilation. . . .

This is the sweep of one great cycle; but there are other cycles at work within the Kali Yuga, such as, for one, the cycle of the Theosophical Movement; and also, the growing influence of the awakening of mind. The complex interrelation of these and many other cycles is no doubt responsible for the inconsistencies in human experience, for the absence of a rectilinear course of human development.

The tempo of the evolutionary current beats against the rocks and barriers of karmic circumstances; cultures rise and flower, only to be cast down; and they are cast down only to be reborn, perhaps on another side of the earth. The variables of this dialectic of human unfoldment are no doubt the relationships between the principles of the sevenfold constitution of man; otherwise, how could we see as intelligible the great historic transitions which affect entire peoples and races of men? Or make sense of a *Secret Doctrine* statement such as the following:

> The evolution of the GOD-IDEA proceeds apace with man's own intellectual evolution. So true is it that the noblest ideal to which the religious Spirit of one age can soar, will appear but a gross caricature to the philosophic mind in a succeeding epoch! The philosophers themselves had to be *initiated into perceptive mysteries,* before they could grasp the correct idea of the ancients in relation to this most metaphysical subject. . . . Outside of initiation, the ideals of contemporary religious thought must always have their wings clipped and remain unable to soar higher; for idealistic as well as realistic thinkers, and even free-thinkers, are but the outcome and natural product of their respective environments and periods. The ideals of both are only the necessary results of their temperaments, and the outcome of that phase of intellectual progress to which a nation, in its collectivity, has attained. Hence, as already remarked, the highest flights of modern (Western) metaphysics have fallen far short of the truth. . . .

An important consideration, here, is the inevitability of this situation. The limits of perception are a matter of evolutionary degree, not

of a stubborn resistance on the part of human beings. And yet, a kind of stubborn resistance exists. It is to the idea of there being *anyone* who could know more than the well-known authorities of any period. The very idea of a Gnosis, of Knowers, is characteristically rejected in Kali Yuga.

But what if it were not rejected? Suppose, in the present state of the world, that the idea of truly wise men, of sages and great teachers, were to become a *popular* doctrine? This is a question somewhat painful to consider. It conjures up the spectre of a half-dozen or so pseudo-occult groups and sects which have already so distorted and caricatured the teaching of evolutionary forerunners, or elder brothers, as to make plain that the entry of this idea into the currency of modern thought must be in terms of philosophic understanding and necessity, and not by some species of pious advertisement.

What, to look at the question from another angle, would happen to the world if its authorities, and therefore their followers, were suddenly to be disarmed of their certainties and divided from their conceit? To ask the question is to contemplate a sort of collapse of personal identity on the part of great numbers of people. Even those who regard themselves as treading the path which leads to knowledge are by no means prepared for so devastating a form of self-realization, which would constitute a terrible self-exposure. To "hold fast to that which has neither substance nor existence" is an ordeal for which only the absolutely committed are prepared. Yet the rest, as an ancient sage put it, is no more than "vanity."

The Western mind is habituated to think in terms of sudden conversions and absolute achievements, which unfits the men of the age to understand the idea of soul evolution. But this is the idea which must be grasped. It involves a curious blend of certainties and uncertainties. The framework of circumstantial reality is described in *The Key to Theosophy*:

> What is life? A bundle of the most varied experiences, of daily changing ideas, emotions, opinions. In our youth we are often enthusiastically devoted to an ideal, to some hero or heroine whom we try to follow and revive; a few years later, when the freshness of our youthful feelings has faded out and sobered down, we are the first to laugh at our fancies. And yet there was a day when we had so thoroughly identified our own personality with that of the ideal in our mind—especially if it was that of a living being—that the former was entirely merged and lost in the latter. Can it be said of a man of

> fifty that he is the same being that he was at twenty? The *inner* man is the same; the outward living personality is completely transformed and changed. . . .
>
> There is a spiritual consciousness, the Manasic mind illuminated by the light of Buddhi, that which subjectively perceives abstractions; and the sentient consciousness (the lower *Manasic* light), inseparable from our physical brain and senses. This latter consciousness is held in subjection by the brain and physical senses, and, being in its turn equally dependent on them, must of course fade out and finally die with the disappearance of the brain and physical senses. It is only the former kind of consciousness, whose root lies in eternity, which survives and lives forever, and may, therefore, be regarded as immortal. Everything else belongs to passing illusions.

It is this being of compound consciousness who has first to come to some realization of the constitution of his being. He has both to believe and not to believe in himself. He dare not relinquish the high confidence—the spirit of his egoic integrity—which drives him to seek certainty; and yet he has need to learn all the laws of self-delusion. Now and then, if but seldom, one encounters a man who has this balance from some hidden spring of intuition. The equilibrium of knowledge with ignorance is a clear possibility—the type, indeed, of the disciple, and also, in another sense, of the fearless explorer, of the true lover, and the honest patriot of the country of the world. From Theosophy we gain a rational ground to support this intuition—a "frame of reference," as it were, for comprehending in descriptive terms the general scheme of the human situation and the laws of man's development.

The great need of mankind in the present is for some prescient outline of this situation, in terms that will be found acceptable by those whose karma it is to play the part of the world's interpreters. It is the *balance* which is required, for without the balance we can hope for nothing but a series of excesses and the disasters which they bring. What form the realization may take remains hidden from view. Occasional symptoms and minor encouragements may be pointed out, but of the structure of the thought of tomorrow, we know no more than the prophetic utterance, "The religion of the ancients will be the religion of the future." It must suffice, then, to seek this balance ourselves, learning to distinguish knowledge from belief, the actual order and motion of life at work from the panorama of illusion. The labor is the same for all, and in this undertaking no one achievement can fail to raise the level of the common life and possibility.

THE ORIGINAL PROGRAMME

I

[The following article, to be published in three parts, is reprinted from *The Theosophist* of June, 1924. The original is a 25-page manuscript in H. P. Blavatsky's handwriting, of which the first page (up to the middle of the second numbered item, "races, creeds, or social positions," etc.) is missing. H.P.B. dates the MS "Ostende, Oct. 3, 1886." In a second reprint of the article (*Theosophist,* August, 1931), the first page is supplied from "a typed copy at Adyar of an incomplete rendering of H.P.B.'s article," and it is stated that the article was an answer to harsh criticism of the Society and its President, H. S. Olcott, by two prominent theosophists, Mohini M. Chatterji of Calcutta (later co-author of *Man: Fragments of Forgotten History*) and Arthur Gebhard of Elberfeld. The Chatterji-Gebhard statement was entitled "A Few Words on the Theosophical Organisation." Neither this, nor H.P.B.'s article, appears to have been published at the time. The title, "The Original Programme," is our own.

The letter quoted in the footnote (p. 393) is the same that was partly reproduced by Mme. Blavatsky in *Lucifer,* January, 1888, as "Some Words on Daily Life" (see THEOSOPHY 33;177). Up to the last sentence in the footnote, however, the material is new. At the close of H.P.B.'s manuscript (the last installment) another long passage from the Master's letter is given. A footnote (*Theosophist,* August, 1931, p. 563) explains that the mark (. . .) indicates "no elision of words, but only the beginning of a new sentence or thought which is particularly emphasized."

"The Original Programme," it will be seen, is a history of the founding of the original Theosophical Society in 1875, and is documentary evidence (for those who need it) that the objects of the Theosophical Movement—and of the Society as one of its vehicles—were clearly in the minds of the Founders from the beginning. This article was published in five parts in THEOSOPHY, Vol. 38.—Eds. THEOS.]

IN order to leave no room for equivocation, the members of the T.S. have to be reminded of the origin of the Society in 1875. Sent to the U.S. of America in 1873 for the purpose of organizing a group of workers on a psychic plane, two years later the writer received orders from her Master and Teacher to form the nucleus of a regular Society whose objects were broadly stated as follows:

(1) Universal Brotherhood;

(2) No distinction to be made by the member between races, creeds,

or social positions, but every member had to be judged and dealt by on his personal merits;

(3) To study the philosophies of the East—those of India chiefly, presenting them gradually to the public in various works that would interpret exoteric religions in the light of esoteric teachings;

(4) To oppose materialism and theological dogmatism in every possible way, by demonstrating the existence of occult forces unknown to science, in nature, and the presence of psychic and spiritual powers in man; trying, at the same time, to enlarge the views of the Spiritualists by showing them that there are other, many other agencies at work in the production of phenomena besides the "Spirits" of the dead. Superstition had to be exposed and avoided; and occult forces, *beneficent and maleficent*—ever surrounding us and manifesting their presence in various ways—demonstrated to the best of our ability.

Such was the programme in its broad features. The two chief Founders were not told what they had to do, how they had to bring about and quicken the growth of the Society and results desired; nor had they any definite ideas given them concerning the outward organisation—all this being left entirely with themselves. Thus, as the undersigned had no capacity for such work as the mechanical formation and administration of a Society, the management of the latter was left in the hands of Col. H. S. Olcott, then and there elected by the primitive founders and members—*President for life.* But if the two Founders were not told *what they had to do,* they were distinctly instructed about *what they should never do,* what they had to avoid, and what the Society should never become. Church organisations, Christian and Spiritual sects were shown as the future contrasts to our Society.

A liberal Christian member of the T.S. having objected to the study of Oriental religions and doubted whether there was room left for any new Society—a letter answering his objections and preference to Christianity was received and the contents copied for him; after which he denied no longer the advisability of such a Society as the proposed Theosophical Association. A few extracts from this early letter will show plainly the nature of the Society as then contemplated, and that we have tried only to follow, and carry out in the best way we could the intentions of the *true* originators of the Society in those days. The pious gentleman having claimed that he was a *theosophist* and had a right of judgment over other people was told . . .

You have no right to such a title. You are only a *philo*-theosophist; as one who has reached to the full comprehension of *the name and nature* of a theosophist will sit in judgment on no man or action. . . . You claim that your religion is the highest and final step toward divine Wisdom on this earth, and that it had introduced into the arteries of the old decaying world new blood and life and verities that had remained unknown to the heathen? If it were so indeed, then your religion would have introduced the highest truths into all the social, civil and international relations of Christendom. Instead of that, as any one can perceive, your social as your private life is not based upon a common moral solidarity but only on constant mutual counteraction and purely mechanical equilibrium of individual powers and interests. . . . If you would be a theosophist you must not do as those around you do who call on a God of Truth and Love and serve the dark Powers of Might, Greed and Luck. We look in the midst of your Christian civilisation and see the same sad signs of old: the realities of your daily lives are diametrically opposed to your religious ideal, but you feel it not; the thought that the very laws that govern your being whether in the domain of politics or social economy clash painfully with the origins of your religion—does not seem to trouble you in the least. But if the nations of the West are so fully convinced that the ideal can never become practical and the practical will never reach the ideal—then, you have to make your choice: either it is your religion that is impracticable, and in that case it is no better than a vain-glorious delusion, or it might find a practical application, but it is you, yourselves, who do not care to apply its ethics to your daily walk in life. . . . Hence, before you invite other nations "to the King's festival table" from which your guests arise more starved than before, you should, ere you try to bring them to your own way of thinking, look into the repasts they offer to you. . . . Under the dominion and sway of exoteric creeds, the grotesque and tortured shadows of the theosophical realities, there must ever be the same oppression of the weak and the poor and the same typhonic struggle of the wealthy and the mighty among themselves. . . . *It is esoteric philosophy alone,* the spiritual and psychic blending of man with Nature that, by revealing fundamental truths, can bring that much desired mediate state between the two extremes of human Egotism and divine Altruism and finally lead to the alleviation of human suffering. . . ." (See last page for contin.)[1]

To make it clearer:—

(1) The Founders had to exercise all their influence *to oppose selfishness of any kind,* by insisting upon sincere, fraternal feelings among the Members—at least outwardly; working for it to bring about a spirit of unity and harmony, the great diversity of creeds notwith-

[1] The continuation will appear in the last installment.—Eds. THEOSOPHY.

standing; expecting and demanding from the Fellows, a great mutual toleration and charity for each other's shortcomings; mutual help in the research of truths in every domain—moral or physical—and even in daily life.

(2) They had to oppose in the strongest manner possible anything approaching *dogmatic faith and fanaticism*—belief in the *infallibility* of the Masters, or even in the very existence of our invisible Teachers, having to be checked from the first. On the other hand, as a great respect for the private views and creeds of every member was demanded, any Fellow criticising the faith or belief of another Fellow, hurting his feelings, or showing a reprehensible self-assertion, unasked (mutual friendly advices were a duty unless declined)—such a member incurred expulsion. The greatest spirit of free research untrammelled by any one or anything, had to be encouraged.

Thus, for the first year the Members of the T. Body, who represented every class in Society as every creed and belief—Christian clergymen, Spiritualists, Freethinkers, Mystics, Masons and Materialists—lived and met under these rules in peace and friendship. There were two or three expulsions for *slander* and *backbiting*. The rules, however imperfect in their tentative character, were strictly enforced and respected by the members. The original $5 initiation fee was soon abolished as *inconsistent with the spirit of the Association*: members had enthusiastically promised to support the Parent Society and defray the *expenses of machines for experiments, books,* the fees of the *Recording Secretary,*[2] etc., etc. This was *Reform* No. 1. Three months after, Mr. H. Newton, the Treasurer, a rich gentleman of New York, showed that no one had paid anything or helped him to defray the current expenses for the Hall of meetings, stationery, printing, etc., and that he had to carry the burden of those expenses *alone*. He went on for a short time longer, then—*he resigned as Treasurer*. It was the President-Founder, Col. H. S. Olcott, who had to pay henceforth for all. He did so for over 18 months. The "fee" was re-established, before the Founders left for India with the two English delegates—now their mortal enemies; but the money collected was for the Arya Samaj of Aryavarta with which Society the Theosophical became affiliated. It is the President Founder who paid the enormous travelling expenses from America to India, and those of installation in Bombay, and who supported the

[2] Mr. Cobb

two delegates out of his own pocket for nearly 18 months. When he had no more money left, nor the Corr. Secretary either—a resolution was passed that the "initiation fee" sums should go towards supporting the Head Quarters.

Owing to the rapid increase of the Society in India, the present *Rules* and *Statutes* grew out. They are not the outcome of the deliberate thought and whim of the President Founder, but the result of the yearly meetings of the General Council at the Anniversaries. If the members of that G.C. have framed them so as to give a wider authority to the Pres. Founder, it was the result of their absolute confidence in him, in his devotion and love for the Society, and not at all—*as implied* in "A Few Words"—a proof of *his love for power and authority.* Of this, however, later on.

It was never denied that the Organization of the T.S. was *very* imperfect. *Errare humanum est.* But, if it can be shown that the President has done what he could under the circumstances and in the best way he knew how—no one, least of all a theosophist, can charge him with the sins of the whole community, as now done. From the founders down to the humblest member, the Society is composed of imperfect mortal men—not gods. This was always claimed by its leaders. "He who feels *without sin,* let him cast the first stone." It is the duty of every Member of the Council to offer advice and to bring for the consideration of the whole body any incorrect proceedings. One of the *plaintiffs* is a Councillor. Having never used his privileges as one, in the matter of the complaints now proffered—and thus, having no excuse to give that his just representations were not listened to, he, by bringing out publicly what he had to state first privately—sins against Rule XII. The whole paper now reads like a defamatory aspersion, being full of untheosophical and unbrotherly insinuations—which the writers thereof could never have had in view.

This Rule XIIth was one of the first and the wisest. It is by neglecting to have it enforced when most needed, that the President-Founder has brought upon himself the present penalty.[3] It is his too great indulgence and unwise carelessness that have led to all such charges of abuse of power, love of authority, show, of vanity, etc., etc. Let us see

[3] For years the wise rule by which any member accused of backbiting or slander was expelled from the Society after sufficient evidence—has become obsolete. There have been two or three solitary cases of expulsion for the same cases of members of *no* importance. Europeans of position and name were allowed to cover the Society literally with mud and slander their Brothers with perfect impunity. This is the President's *Karma*—and it is just.

how far it may have been deserved.

As shown for 12 years the Founder has toiled *almost alone* in the interests of the Society and the general good—hence, not his own, and the only complaint he was heard to utter was, that *he was left no time for self-development and study.* The results of this too just complaint are, that those for whom he toiled, are the first to fling at him the reproach of being ignorant of certain Hindu terms, of using one term for another, for inst. of having applied the word "Jivanmukta" to a Hindu chela, on one occasion! The crime is a terrible one, indeed. . . . We know of "chelas" who being Hindus, are sure never to confuse such well known terms in *their* religion; but who, on the other hand, pursue Jivanmuktaship and the highest theosophical Ethics through the royal road of selfish ambition, lies, slander, ingratitude and backbiting. Every road leads to Rome; this is evident; and there is such a thing in Nature as *"Mahatma"-Dugpas. . . .* It would be desirable for the cause of theosophy and truth, however, were all the critics of our President in general, less learned, yet found reaching more to the level of his all-forgiving good nature, his thorough sincerity and unselfishness; as the rest of the members less inclined to lend a willing ear to those, who, like the said "Vicars of Bray" have developed a hatred for the Founders —for reasons unknown.

The above advice is offered to the two Theosophists who have just framed their "Few Words on the Theosophical Organization." That they are not alone in their complaints (which, translated from their diplomatic into plain language look a good deal in the present case like a mere *"querelle*[4] *d'allemand"*) and that the said complaints are in a great measure just,—is frankly admitted. Hence, the writer must be permitted to speak in this, her answer, of theosophy and theosophists in general, instead of limiting the *Reply* strictly to the complaints uttered. There is not the slightest desire to be personal; yet, there has accumulated of late such a mass of incandescent material in the Society, by that eternal friction of precisely such "selfish personalities," that it is certainly wise to try to smother the sparks in time, by pointing out their true nature.

Demands, and a feeling of necessity for reforms have not originated with the two complainants. They date from several years, and there has never been a question of *avoiding* reforms, but rather a failure of find-

[4] This may be a reference to the legal term, *querela,* for "bill of complaint"; Gebhard being in Germany, the "Allemand" is clear.—Eds. THEOSOPHY.

ing means as would satisfy *all* the theosophists. To the present day, we have yet to find that "wise man" from the East or from the West, who could not only *diagnosticate* the disease in the T. Society, but offer advice and a remedy likewise to cure it. It is easy to write: "It would be out of place to suggest any *specific measures*" (for such reforms, which do seem more difficult to *suggest* than to be vaguely hinted at)—"for no one who has any faith in Brotherhood and in the power of Truth will fail to perceive what is necessary,"—concludes the critic. One may, perhaps, have such faith and yet fail to perceive what is *most* necessary. Two heads are better than one; and if any practical reforms have suggested themselves to our judges their refusal to give us the benefit of their discovery would be most *unbrotherly.* So far, however, we have received only most impractical suggestions for reforms whenever these came to be specified. The Founders, and the whole Central Society at the Headquarters, for instance, are invited to demonstrate their theosophical natures by living like "fowls in the air and lilies of the field," which neither sow nor reap, toil not, nor spin and "take no thought for the morrow." This being found hardly practicable, even in India, where a man may go about in the garment of an Angel, but has, nevertheless, to pay rent and taxes, another proposition, then a third one and a fourth—each less practicable than the preceding—were offered . . . the unavoidable rejection of which led finally to the criticism now under review.

After carefully reading "A Few Words, etc.," no very acute intellect is needed to perceive that, although no "specific measures" are offered in them, the drift of the whole argument tends but to one conclusion, a kind of syllogism more Hindu than metaphysical. Epitomised, the remarks therein plainly say: "Destroy the bad *results* pointed out by destroying the *causes* that generate them." Such is the apocalyptic meaning of the paper, although both causes and results are made painfully and flagrantly objective and that they may be rendered in this wise: Being shown that the Society is the result and fruition of a bad President; and the latter being the outcome of such an "untheosophically" organized Society—and, its *worse than useless* General Council —"make away with all these *Causes* and the results will disappear"; *i.e.,* the Society will have ceased to exist. Is this the heart-desire of the two *true* and *sincere Theosophists?*

(*To be continued*)

THE STRUGGLE FOR EXISTENCE

THE mother of life is death. Nowhere is this truth more conspicuous than in the animal kingdom; the life of the stronger is prolonged by the lives of the weaker, and the survival of the fittest is proclaimed by the shrieks of the mangled and hapless unfit. Long has the western world sought the solution of this grim riddle propounded to her lord and master, man, by Dame Nature, the sphinx of the ages.

It has, therefore, been found necessary for the continuance of average intellectual contentment to venture some guess which shall decently dispose of this obnoxious problem, and the leading representatives of the mind of the race, proceeding by the methods of the times, have carefully labelled the riddle "The Struggle for Existence," and, having done so, are wisely refraining from further unnecessary explanations, knowing full well that their constituents, the public, who require their thinking done for them, will gladly accept the label as a legitimate answer to the riddle, and, by frequently repeating it with knowing looks, be charmed, and in their turn charm others, with the magic of its sound, and using it as a mantric formula, banish objectors to the limbo of unpopularity.

And yet, though the why of this great struggle remains as great a mystery as ever, the attempted answer is of great value from the conciseness with which it formulates the law of the Ever Becoming. Throughout all the kingdoms it obtains, and especially in Man, the crown and synthesis of all. At this point, however, a new development takes place, and when humanity reaches the balance of its cycle of evolution, and each race and individual arrives at the turning point of Ezekiel's wheel, a new Struggle for Existence arises, and we have God and Animal fighting for existence in Man. Now, at the close of the nineteenth century, in our enormously overpopulated cities and in the accentuated individualism of modern competition, we see this deadly struggle in the white heat of its fury.

Grand, indeed, and magnificent has been the childhood of the white race in which material and intellectual progress have raced on madly side by side; witness the conquest of nearly the whole world's surface

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NOTE.—This article by William Q. Judge was first published by H. P. Blavatsky in *Lucifer* for April, 1889, and was reprinted in THEOSOPHY for December, 1913.

by its spirit of enterprise and adventure, rejoicing as a giant in its physical prowess, the subjugation of the henchman steam, and ever fresh triumphs over the master electricity. But the child cannot be ever a child, and the race draws nigh to its manhood; the God awakes and the Struggle for Existence begins in grim earnest.

First the units of the race, some here, some there, wake dimly to the feeling that they are not apart from the whole, they sympathize with their kind, they rejoice with them. Even in the animal the faint outlines of self-sacrifice have been shadowed forth by nature, as may be seen in the mother love of the females and the formation of gregarious communities. In inferior races, man repeats this lesson of nature, and, the animal being dominant, improves on her, but slowly; in races of higher type, however, fresh areas of generous impulse, containing the germ of self-sacrifice, are gradually developed. It must be remembered, however, that the races are here mentioned in this order merely for the convenience of tracing the development of self-sacrifice in a monad, and not according to their natural genesis. Thus far the white race, as a race, or, in other words, the average individual of the race, has developed the subtleties of his animal nature to their limit, and now comes in contact with the divine; and it is only by extending his area of interest and sympathy that the individual can expand into the divine to be at last one with universal love, the spirit of which is self-sacrifice.

From daily life we may take examples which clearly show forth the evolution of this god-like quality. We see the purely selfish man, who cares not if all rot so he have pleasure; the same man married, and an area of generosity developed, but bounded by wife and children; in other cases, the area increased by the extension of sympathy to friends and relations; and still further increased in the case of the fanatic or bigot, religious or patriotic, who fights for sect or country, as the she-animal for her cubs, whether the cause be good or bad. And here we may mention the instruments of national passions and cunning, necessary evils; for the race, being in its youth, and very animal-like, not yet recognizing the right of self-sacrifice in the inter-relations of its constituent sub-races, requires the individual who serves his country in her wars and political schemes to reduce his moral standard to the race-level. These are types of the evolution of the animal man's affections, either in his individual development or modified by the development of the race. In most cases such types represent the mere expansion of selfishness, or, at any rate, may be traced to selfish causes, or the hope

of reward. Ascending, however, in the scale of manhood, we come to those who shadow forth the latent God in man in thoughts, words, and deeds of divine self-sacrifice; the prerogative of their God-head first manifesting in acts of real charity, in pity of their suffering fellow-kind, or from an intuitional feeling of duty, the first heralding of accession to divine responsibility, and the realization of the unity of all souls. "I am my brother's keeper," is the cry of repentant Cain, and the divine summons of return to the lost Paradise. With this cry the struggle for animal existence begins to yield to the struggle for divine existence. By extending our love to all men, aye, to animals as well, we joy and sorrow with them and expand our souls toward the One that ever both sorrows and joys with all, in an eternal bliss in which the pleasure of joy and the pain of sorrow are not.

Thus, in every man the mighty battle rages, but the fortune of the fight is not alike in all—in some the animal hosts range madly in their triumph, in a few the glorious army of the god have gained a silent victory, but in the vast majority, and especially now, at the balance of the race cycle, the battle rages fiercely, the issue still in doubt. Now, therefore, is the time to strike, and show that the battle is not fought in men alone, but in Man, and that the issue of each individual fight is inextricably bound up in that of the great battle in which the issue cannot be doubtful, for the divine is in its nature union and love, the animal discord and hate. Strike, therefore, and strike boldly! These are no idle words, nor the utopian imaginings of a dreamer, but practical truths. For in what does man differ from the animal? Is it not in his power of association and combination? Therefore does he live in communities, and develop responsibility. From whence spring the roots of society, if not from mutual assistance and interchange of service? And if the race offers the individual the advantages of such combination, perfected by ages of bitter experience, do not those at least who are elder sons of the race, and find themselves in the enjoyment of such organizations, owe a debt of gratitude to their parent, and in return for the fortune massed with tears and groaning by their forbears, repay the boon, by putting the experience of the past out to interest, and distributing the income acquired among their poorer brethren, who are equally the sons of their parent. And in this race family there are many poor, paupers physical, paupers mental, and moral paupers. How, then, shall the richer brethren help? Shower gold among the masses? Compel all to study the arts and sciences? Display the naked

truth to the world? Nay, then should these poor children of the race be bond, not free! Let us, therefore, inquire into the problem.

In the evolution of all human societies we find the factor of caste; in the childhood of the race caste is regulated by birth, an heirloom from the past civilizations of older stocks. Gradually, however, the birth caste wanes before the rising money caste, and hence material possessions become the standard of worth in the individual, in that the race is then plunged most deeply in material interests and has reached its highest point of development on the material plane. But the zenith of the material is the nadir of the spiritual; the law of progress moves calmly onward with the wheel of time, and nature, who never leaps, develops a new standard of worth, the intellectual, which we see even now asserting itself in proportion to its adaptability to average comprehension and the material standard of the times, and pointing to the development of a new caste standard, to be in its turn superseded by the caste of true worth in which the spiritual development of the race will be completely established. This, however, will be the work of ages and for humanity as a whole cannot easily be quickened, for it is impossible to change the natural law of evolution, which proceeds spirally in curves that never re-enter into themselves, but ever ascend to so-called higher planes. At certain periods, however, of these cycles, a forecast or antetype is offered of the consummation, whereby an example of humanity in its perfect state is dimly shadowed forth. Such a period the white race is now entering upon, and the earnest of perfect type humanity will be given by those, whether of the money or mind caste, who, realizing the goal of evolution and capable of destroying the illusion of time, by translating the future into the present, freely extend the benefits of their caste to the pariahs of the race, and, approaching them in friendship, gain a practical knowledge of their wretchedness and endeavor to awaken the latent divinity that slumbers within.

With the sword of self-sacrifice, the rightful possession of the God-man, and with the good of humanity as their watchword, they should march against the forces of individualism and self, and, with this watchword, prove all institutions of the race, especially those fresh from the womb of time, and comparing them with this one ideal, ever asking:

"Does this or this tend to the realization of universal brotherhood?"

If it is not so, the effort should be to turn such forces as act against

the stream of right progress, gently and silently into their proper course; but if the thing makes for the common good, they should by all means and at all hazards foster the weakling and watch round its cradle with loving care. Now the path of right progress should include the amelioration of the individual, the nation, the race and humanity; and ever keeping in view the last and grandest object, the perfecting of man, should reject all apparent bettering of the individual at the expense of his neighbor. In actual life the evolution of these factors, individual, race and nation, are so intimately interblended that it would be wrong to assume any progression from one to the other; but since it is only possible to see one face of an object at a time, so is it necessary to trace the course of progress along some particular line, both for its simplification and general comprehension. With regard, then, to the individual, the great sanitary improvements which the money caste enjoys, should be extended to all; public baths and recreation grounds, free concerts and lectures provided; the museums and picture galleries thrown open at times when the worker can visit them; the formation of athletic and mutual improvement clubs among the poor encouraged. All of which reforms were easy of accomplishment if only a small portion of the enormous wealth of the country, now lying idle, were generously and self-sacrificingly expended. Unfortunately, there are few of the money caste who yet realize the latent unity of man, and the promotion of such schemes is left to those who, lacking the most potent power of the times, are unsupported, because there is no "money" in the enterprise. But could such men be found and the superfluous wealth of the country turned in such directions, how great would be the progress of the individual! Health would improve and taste develop; healthy surroundings would favor healthy thought, the sight of monuments of art and science would bring refinement and both engender self-respect.

But it may be said, if wealth is withdrawn for such purposes, work would be taken from other labor, and so the misery of the workers increased, while the advantages offered to the masses would only increase their demand for greater pleasures, and render them still more dissatisfied. It will, however, be seen that not only the same amount of labor would be required in works and institutions for the public good, but even that such undertakings, being of a plain and sober nature, would give employment to larger numbers, than money spent in finer or more luxurious labor. Nor would dissatisfaction arise among the masses as

anticipated; for men large-hearted and minded enough to inaugurate such reforms would display the same spirit in all things and offer an example in private life of sober and abstemious conduct; extravagance and display would cease, so that the brilliant toilettes and luxurious habits of the money caste would no longer provide the miserable emulation of tawdry finery and debasing vices among the pariahs; for the poor copy the rich, and if the fashionable bars of the West End lacked patrons, the gin palaces of the slums would not drive so roaring a trade. It is the debased taste of the rich which has rendered a surfeit of meat necessary for the maintenance of his powers in the eyes of the artisan, and so, at a price far beyond his slender resources, he adopts a diet which wastes the tissues and disquiets the system. And if the advisability of a sudden change of diet is contested, at least moderation in flesh eating should be recommended, and a proof of the possibility of maintaining one's full powers given by those who desire the physical and moral sanity of the race. Setting aside all argument drawn from not generally accredited sources, such as the codes of the great teachers of the past, and the synthesis of all experience, physical, psychic, and spiritual, we may bring into court the medical faculty, who are unanimously of the opinion that a reduced quantity of meat would improve the general health, and that many of the common ailments are due solely to excess in the use of animal food in particular, and to overfeeding in general; while chemical analysis proves conclusively that vegetable food, especially cereals, contain nutritive qualities vastly in excess of animal.

Moreover, if the false feeling of degradation in the performance of so-called menial offices were removed by the example of the money and mind castes performing such offices themselves, or at least encouraging every invention and supporting every effort for minimizing such labor, many of the troubles which are daily taxing the resources of our housekeepers to the utmost, would be removed, and a solution to the difficult problem of the servant question arrived at; the present absurdity of domestic service would find no place, and instead of one thousand little backs bent over one thousand little kitchen ranges preparing one thousand little dinners, we should have a sane co-operative system whereby the small worries of domesticity which destroy the harmony of so many homes, would be banished.

If such sanitary measures, therefore, were adopted, we should have physical and mental powers continuing into old age, instead of a gen-

eral belief that fifty or sixty years terminates the average man's usefulness and there then remains nothing for him but a life of inactivity and general feebleness. Of course this applies to the average individual; for we have sufficient instances of mental giants who continue their labors till the closing hours of life; these, however, intuitively or naturally practice moderation and plainness in eating, and often give striking proofs of extraordinary abstemiousness.

If, then, such moderation of private life was practiced by the accredited leaders of society, no inducement to excess would offer itself to their followers; or even if the animal still rioted in the masses, it would not be shamefully encouraged in its madness by the excesses of respectability.

Thus the necessary physical requirements of all classes would be reduced to a level, and a basis obtained on which to build a firm fabric of national progress towards the realization of human unity. Meantime the mental evolution of all classes would also make vast strides, and the impulses given to study and the development of artistic tastes would bring the real genius of the nation to the front and not confine the recruiting of professions to the money caste, irrespective of individual capacity. The present false standard of taste would fall out of date as completely as the wonderful cottage ornaments of the near past, and neatness in private decoration would, by harmonious surroundings, induce a harmony of thought and feeling. Who, for instance, could indite a poem or work of inspiration in an over-ornamented drawing-room of the modern style, with its heterogeneous and multicolored collection of *bric-a-brac* and trifles? But with harmonious surroundings and following such a mode of life, the individual would develop within him the larger instincts of his nature, and the flower of self-sacrifice, then finding a congenial soil, would blossom in the hearts of the many and thus, destroying all narrowness of judgment and begetting an ever-widening interest in the general welfare, would develop new social organizations and institutions; the tone of the nation would be elevated and true worth become the standard of judgment among its citizens.

Moreover, seeing that we have already proof of such an ideal being dimly sensed in all nations of the white race in the increasing discontent of nearly all classes with the existing state of affairs, no nation would stand alone in this, but the wave of progress would sweep simultaneously through all the sub-races of the race and beget a general desire

to establish healthy relationships between nations and to foster every effort to unite the larger units of the race into one harmonious whole. Further, a belief in the essential unity of all souls would create stronger dissatisfaction with the existing state of social relations between the sexes, the potentialities of woman would be studied and opportunity given for that development which has previously been denied to womankind. Plain justice would demand the same ostracism of male harlots which is now meted out with so much severity to the female sex alone, and either the same leniency extended to woman as is now given to men, or the higher moral standard and wisdom of awakened humanity, would compel the supply in harlotry to cease by the extinction of the demand. To prepare, therefore, a ground in which this consummation could be achieved, it would be necessary to extend the full benefits of intellectual training to women; to encourage and advocate the necessity of athletic exercises for girls and to provide for the same in the schools of the state; to jealously guard the health of the women working classes by sanitary improvements in all manufactories and labor establishments, and to kill out the evil of over-long hours of sedentary occupation in vitiated atmospheres. Moreover, it should be made possible for women in the position of the present daughters of the lower middle classes and of parents with limited incomes to follow a calling in life, instead of being forced, against their wills and finer instincts, into the matrimonial market, to gain their bread and cheese at the price of discontented motherhood.

No doubt the establishment of international leagues for mutual help and on a basis other than that of self interest will, at the present time, appear to the majority the acme of folly; but when the race has, in its social institutions, given valid proof of the efficacy of the method, the change of base becomes a possibility. The spread of education and the ability to study original authorities and to get at facts at first hand would rapidly clear away the clouds of national and sectarian prejudice, and the birth of the God within would render it impossible to poison the young minds of the race by inoculating them with the virus of dogmatism and of past national pride and passion as treasured in the orthodox theological and historical text-books of the times; the past triumphs of the animal in individual nations would be regarded merely as the obscuration of the spiritual and yet so ordered in the economy of nature that the sun of humanity should finally shine forth more gloriously in contrast to the darkness of the past. Thus the necessity for keeping up

large armies and fleets would cease, and the enormous wealth so saved could be turned into channels of national improvement, thus pointing the way for the desertion of national forces from the ranks of the animal to the standard of the divine.

It would be long to trace, even roughly, the possibilities of international co-operation which, in its turn, would be extended to racial co-operation of which the potentialities almost surpass description and reach that consummation of which the Theosophical Society has planted the first openly conscious germ, in endeavoring to form the nucleus of a universal brotherhood of humanity, without distinction of race, creed, sex, caste or color; what the potentialities of this glorious humanity may be, none but the student of the Science of Life can dream, as he alone can sense the labors of the Eldest Brothers of the Race for their poor brethren.

Let us then, aspiring to the divine, now and within, fight down the animal, that so we may be enabled to tell friend from foe in the greater battle, and, awakened by the cry, "Thou art thy brother's keeper," gird on shield and buckler for the cause of the divine Unity of Humanity in the struggle for existence.

PHILANTHROPOS

THE TREE OF LIFE

The affinities of all the beings of the same class have sometimes been represented by a great tree. I believe this simile largely speaks the truth. The green and budding twigs may represent existing species; and those produced during former years may represent the long succession of extinct species. . . . As buds give rise to growth of fresh buds, and these, if vigorous, branch out and overtop on all sides many a feebler branch, so by generation I believe it has been with the great Tree of Life which fills with its dead and broken branches the crust of the earth, and covers the surface with its everbranching and beautiful ramifications.

—CHARLES DARWIN

QUESTION–AND COMMENT

JUST what sort of "assimilation" is accomplished during the comparatively long period of time presumably spent in the devachanic state by the average person? I understand that in this state the reincarnating ego, or Manas, is not and cannot be fully active, since no causes may be initiated. Yet students often speak of "assimilation as the purpose *of Devachan from the standpoint of the ego, and one naturally associates "assimilation" with the attaining of a greater wisdom.*

Since few of us, certainly, have passed beyond intermittent absorption in personal concerns, it is easy to understand the desire for some sort of new enlightenment as a consequence of death. The notion that a state after the cessation of physical life can be a much *better* state than that we presently know occurs in nearly every popular religion since the beginning of recorded history—with the Christian Heaven as a sort of apotheosis. Sometimes, after the death of an acquaintance, a person may be heard to remark sagely and solemnly, "*Now* he knows." But what is really being conveyed by this expression is the wish that one's confusions and imbalances will somehow be "taken care of" after death, as a reward for enduring physical existence.

There is another aspect of the human mind, however, which also sometimes comes into focus—reminding us of the illogicality of any hope that we shall attain real wisdom without earning it. Referring in a letter to the death of a friend, John McTaggart, one of England's most eminent and respected reincarnationists, cautioned as follows:

> I doubt if, even now, he knows much more than you or I do. I don't think that death will make so much difference. I should rather imagine that we start from where we left off here and that we learn things very gradually indeed. I have an idea that we are born and die many times and that it is in this way we get on, gaining a little each time.

McTaggart was a teacher of philosophy at Cambridge as well as a famous logician, and it is doubtless the dispassionate quality of his higher manasic perception which made possible such an impersonal appraisal. The philosopher doesn't want "heaven": the philosopher simply wants to win for himself more elbow-room for thinking, for refining his values and ideals. And in the thirteenth chapter of *The*

Ocean of Theosophy, Mr. W. Q. Judge indicates why, in the context of the "seven-fold man," we cannot imagine *devachan* to be a state wherein progress is attained:

> The very nature of *Manas* requires a devachanic state as soon as the body is lost, and it is simply the effect of loosening the bonds placed upon the mind by its physical and astral encasement. In life we can but to a fractional extent act out the thoughts we have each moment; and still less can we exhaust the psychic energies engendered by each day's aspirations and dreams. The energy thus engendered is not lost or annihilated, but is stored in *Manas*. . . . Held latent until death, it bursts then from the weakened bonds and plunges *Manas,* the thinker, into the expansion, use, and development of the thought-force set up in life. The impossibility of escaping this necessary state lies in man's ignorance of his own powers and faculties. From this ignorance delusion arises, and *Manas* not being wholly free is carried by its own force into the thinking of *devachan.*

In commenting on a portion of the original question, Robert Crosbie remarks:

> The soul of the one who has been constantly experiencing in life, with no opportunity to assimilate, needs rest from his vicissitudes and freedom from opposition, such as *devachan* affords for the purpose of assimilation. But it is not necessary for everyone to have a *devachan.* Some can assimilate their experiences right here, and that is the better way. In fact, one who does not desire rest, but rather to work in the world for his fellow-men, could not have a *devachan.* He finds his rest in his work, and the more modes of work he undertakes, the more rest he gets.

It is at this point that we arrive—as so often in the process of deliberating subtle matters of philosophical doctrine—at the necessity for noting a distinction between "knowledge" and "wisdom." In response to a related question on the subject of Devachan, H.P.B. comments as follows:

> Immense growths, for example, of knowledge itself are possible in Devachan, for the spiritual entity which has begun the "pursuit" of such knowledge during life. Nothing can happen to a spirit in Devachan, the key-note of which has not been struck during life; the conditions of a subjective existence are such that the importation of quite external impulses and alien thoughts is impossible. But the seed of thought once sown—the current of thoughts once set going (the metaphor may freely be varied to suit any taste) and then its developments in Devachan may be infinite, for the sixth sense there, and the sixth principle, are our instructors. . . .

Knowledge, in this context, might be considered to be that storehouse of experience with which the conscious ego *works.* From the moment of physical death, including the accompaniments of the death-vision, certain inevitable processes are set in motion, each resulting in a translation of experience from one plane of perception to another. For example, the detailed memories of the living physical brain do not pass out of existence, but are consolidated, through transfer, in another form of substance. During the average period of "Kama-loka," the reincarnating *Manas,* to which negativism and pessimism are abhorrent, presses for release from preoccupation with the unlovely complexes expressed by lower manas during life. In Devachan, it appears, Higher Manas is still "pressing forward," although without full conscious volition, and the aim of the passage through the devachanic interlude is, obviously, *to emerge into full consciousness on the other side.*

It is not necessary to assume that every sort of "assimilation" is equivalent to the acquiring of wisdom. In physical experience we know that the process of digestion takes place involuntarily. On this aspect of devachanic experience, a correspondent writes:

> I, for one, would *not* "naturally associate assimilation with the attaining of greater wisdom." I take the analogy with the process of digestion quite literally, assuming that this process is but a stepping-down of one of the ways the intelligence of substance *works.* I think of "assimilation" in Devachan as pressing the juice out of experience, so to say, so that it is assimilated into the *body of knowledge* which will be available to the individual in his *next* incarnation; and it is not until the next incarnation that he will have the chance to consciously use the knowledge to acquire further wisdom.
>
> Just as in dreams we seem to "live" the dream, and only on waking call it a "dream"—a dream, however, from which we, *awake,* may gain a new or deeper insight—so in Devachan we *live* the experience, and only on "waking" in the next earth-life can utilize the material provided by the "dream."

Finally, however, with due attention to the qualifications just noted, and with reservation for others which may also be made, it is necessary to remember that Devachan can be much more properly termed a personal state than an egoic state. During life we spend most of our time building, defending, and idealizing a specific personality, and this personality seldom allows a clear break-through from the buddhi-manasic plane of perception. The personality is a cocoon, so to speak, and it is

the lot of the average man to see *through* the opaque web only at those unusual or climactic moments provided by karmic stress. After the physical death, this "cocoon of personality" is still intact, and no longer will interpenetration with the lives of other beings force the strands of this "fine textured web" apart. During the comparatively short interim of Kama-loka, the outer and less attractive layers of the cocoon disintegrate, but throughout Devachan the manasic ego will continue in imprisonment—even though its imprisonment, we take it, is a most pleasant one. The storms of earthly tribulation can no longer affect the man who dreams in Devachan. "Neither rain nor sleet nor snow" changes the temperature of the cocoon of personality. Yet within this many-layered protective covering the highest and best personal aspirations are relived, so that when the manasic ego once more emerges, he does so to the heightened sense of all that could be good and true and beautiful in life. From this point, as William Q. Judge's *Gita* puts it, "he is led and works on, striving ever more diligently toward perfection."

NATURAL DUTIES

It has been always held that a true Theosophist must have no personal ends to serve, no favorite hobby to propagate, no special doctrine to enforce or to defend. For, to merit the honorable title of Theosophist one must be an altruist, above all; one ever ready to help equally foe or friend; to act, rather than to speak; and to urge others to action, while never losing an opportunity to work himself. But, if no true Theosophist will ever dictate to his fellow, brother or neighbor, what this one should believe or disbelieve in, nor force him to act on lines which may be distasteful to him, however proper they may appear to himself, there are other duties which he has to attend to: (*a*) to warn his brother of any danger the latter may fail to see; and (*b*) to share his knowledge—if he has acquired such—with those who have been less fortunate than himself in opportunities for acquiring it.

—H. P. BLAVATSKY: "Why the 'Vahan'?"

THE "THREAD-DOCTRINE" OF THE GITA

II

> Humanity is the child of cyclic Destiny, and not one of its Units can escape its unconscious mission, or get rid of the burden of its co-operative work with nature. (*The Secret Doctrine* II, 446.)

> The wise man seeketh for that which is homogeneous with his own nature. (*The Bhagavad-Gita.*)

THE battlefield of Kurukshetra is a symbol-step in the Soul's cycle of Destiny; the elements of choice are an integral part of it. *Krishna is actively present.* And Arjuna, sensing the importance of the imminent battle, makes this request: "I pray thee, Krishna, to cause my chariot to be placed between the two armies, that I may behold who are the men that stand ready, anxious to commence the battle; with whom it is I am to fight in this ready field; and who they are that are here assembled to support the evil-minded son of Dhritarashtra in the battle." Krishna drove the chariot, and, "having caused it to halt in the space between the two armies, bade Arjuna cast his eyes towards the ranks of the Kurus, and behold where stood the aged Bhishma, and Drona, with all the chief nobles of their party."

In the survey of the armies is the first test of Arjuna's human nature. Having beheld his "kindred"—"the aged Bhishma, and Drona, with all the chief nobles of their party"—memory of what they represent awakens associative lines of thought, self-reproductive, repetitious thought—meditation with a seed. Arjuna's destiny, governed by Law, carries him forward; the bonds of memory draw him in the opposite direction and make futile his thinking processes. Possessed by a dread sense of insecurity, a paralyzing fear invades his being and doubts arise on every hand. Then, like a man "whistling in the dark," he takes comfort in familiar human values, also regarding Krishna in a purely human light. In the lament which follows can be recognized the seed of every human weakness. In his inconsolable grief, Arjuna is *primarily* an escapist from his natural duty as Kshatriya; he assumes to know better than Krishna, and self-righteously justifies his attitude; he is "a false pietist of bewildered soul"; he temporizes—yielding his own judgment to soul-stifling, reverenced results. "Those who devote them-

selves to the gods go to the gods: the worshippers of the pitris go to the pitris: those who worship the evil spirits go to them, and my worshippers come to me." Arjuna—literally in the depths of Kama-loka, *"Woe is me!"*—is ready, himself, to restore tradition-bound fetters: "by the lower self, to destroy his own soul."

> The two higher principles *can have no individuality on Earth,* cannot be *man,* unless there is (*a*) the Mind, the *Manas-Ego,* to cognize itself, and (*b*) the terrestrial *false* personality, or the body of egotistical desires and personal Will, to cement the whole, as if round a pivot, to the physical form of man. It is the *Fifth* and the *Fourth* principles—*Manas* and *Kama rupa*—that contain the dual personality: the real immortal Ego (*if it assimilates itself to the two higher*) and the false and transitory personality, the *mayavi* or astral body, so called, or the *animal-human* Soul—the two having to be closely blended for purposes of a *full* terrestrial existence. (*S.D.* II, 241-2.)

The astral through Kama (desire) is ever drawing Manas down into the sphere of material passions and desires. Blinded by his feelings, which he mistakes for compassion, Arjuna "sat down in the chariot between the two armies. and, having put away his bow and arrows, his heart was overwhelmed with despondency."

There is no communication with a closed mind, or a tormented mind —a mind identified with a state of misery. Krishna speaks briefly to arouse the will of the warrior to regain the attitude consistent with the call of his natural duty—or Dharma—for to meet with "matters of difficulty" in the performance of one's duty is no cause for dejection, but self-pity verily *is*: it undermines the will. Self-pity when mingled with self-righteousness takes on the false characteristics of a virtue and becomes a further cause for delusion. Arjuna responds in a somewhat curious way to Krishna's suggestion that his attitude is "contrary to duty, and the foundation of dishonor"—yet it is, perhaps, a typical way when the condition of the mind is unstable. He asks Krishna to *instruct him in his duty,* and, at the same time, he declares again: "I will not fight."

The Secret Doctrine says there is "a mysterious and divine power latent in the will of every man, which, if not called to life, remains dormant, and gets atrophied." The quickening and development of this power becomes manifest as "the marks of him whose virtues are of a godlike character," and the first of these marks, or godlike qualities—as set forth at the opening of the sixteenth Chapter of the *Gita*

—is fearlessness. On *both sides* of the battle at Kurukshetra there is called for, and exhibited, a species of fearlessness. Witness the bravery of the Kuru forces who—in the words of Duryodhana—"for my service risk their life." And particularly when he adds: "This army of ours, which is commanded by Bhishma, is not sufficient, while their forces, led by Bhima, are sufficient." How distinguish such bravery from that of Arjuna, who appears ready to "give up" the fight? Krishna's words of admonishment indicate that Arjuna's bravery is of another kind, of another nature, of another source. He says: "Abandon, O tormentor of thy foes, this despicable weakness *of thy heart,* and stand up." It is the distinction between bravery and courage. The word brave is from the Latin *bravo* (originally) fierce, wild. It connotes the instinctive, the involuntary bravery in alertness to danger—as the beast in the field, or the animal-man in self-preservation. Bravery lies in the blood; courage lies in the mind: it depends on reason and reflection; it requires conviction, and it gathers strength in delay; it needs no other incentives than what it considers to be right; it is at the root of a moral attitude; it is of service at all times and under all circumstances. The word courage comes from the French *cœur* and the Latin *cor,* the heart. *The heart is the seat of courage.* Arjuna's immediate difficulty is to regain the warrior attitude. "Yield not thus to unmanliness, for it ill-becometh one like thee." It is the characteristic of the timid person to be *afraid* of offending or meeting with something painful from others; such a disposition is prevented from following the dictates of the mind—and the resolution wavers. The highest resolution marks the will not to recede, and is characteristic of Spiritual Knowledge—which "flies like light and cuts all obstacles as with a sword."

Krishna's instruction is the basis for Spiritual Knowledge, for realization of the enduring nature, for gaining immortality. He says:

> I myself never was not, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease to be. As the lord of this mortal frame experienceth therein infancy, youth, and old age, so in future incarnations will it meet the same. One who is confirmed in this belief is not disturbed by anything that may come to pass.
>
> The senses, moving toward their appropriate objects, are producers of heat and cold, pleasure and pain, which come and go and are brief and changeable; these do thou endure, O son of Bharata! For the wise man, whom these disturb not and to whom pain and pleasure are the same, is fitted for immortality.

> As a man throweth away old garments and putteth on new, even so the dweller in the body, having quitted its old mortal frames, entereth into others which are new.
>
> Let the motive for action be in the action itself, and not in the event. Do not be incited to actions by the hope of their reward, nor let thy life be spent in inaction. Firmly persisting in Yoga, perform thy duty, O Dhananjaya [despiser of wealth], and laying aside all desire for any benefit to thyself from action, make the event equal to thee, whether it be success or failure. Equal-mindedness is called Yoga.
>
> In this path there is but one single object, and this of a steady, constant nature; but widely-branched is the faith and infinite are the objects of those who follow not this system.
>
> When thy heart shall have worked through the snares of delusion, then thou wilt attain to high indifference as to those doctrines which are already taught or which are yet to be taught. When thy mind once liberated from the Vedas shall be fixed immovably in contemplation, then shalt thou attain to devotion.

Arjuna asks: "What, O Keshava, is the description of that wise and devoted man who is fixed in contemplation and confirmed in spiritual knowledge? What may such a sage declare? Where may he dwell? Does he move and act like other men?"—and, during the description that follows, he is so *preoccupied* with his own concerns, his attention falls back; he does not hear Krishna's reply. Grief does not subside of itself; Arjuna must "let go"—an act of the will. Preoccupation is a species of one-pointedness, but the one-pointedness of the selfish man obsessed with a desire, or the nonreceptivity of the distracted mind, is of another nature than the one-pointedness of the wise man with his mind in his own control. Preoccupation is a common, almost constant, phenomenon of the human mind, and the greater portion of mankind *dwell with* the "dead past" instead of in the living present. Arjuna's next question reveals that his mind had reverted to what immediately preceded the description of the Muni—a wise man, the "self-governed Sage"—for he asks. "If according to thy opinion, O giver of all that men ask, knowledge is superior to the practice of deeds, why then dost thou urge me to engage in an undertaking so dreadful as this? Thou, as it were with doubtful speech, confusest my reason; wherefore choose one method amongst them by which I may obtain happiness and explain it to me."

The evident "thread" of the *Gita* is the moral need and responsibility of individual choice. Moral action is reliance upon one's own

judgment; a *conscious* life in Spirit—a life of the Mind; the exercise of reason, and reflection, and discrimination. The wise man foregoes every opportunity to make up the mind of another. As the seed unfolds its potentialities if its growth is not arrested, so Arjuna's Self-fulfillment has its condition: his divine right of choice must not be interfered with. *Even for Krishna* "the duty of another is full of danger," and he counsels Arjuna: "It is better to do one's own duty, even though it be devoid of excellence, than to perform another's duty well. It is better to perish in the performance of one's own duty."

The seemingly simple essential—performance of one's own duty—involves and tries the total man. Man is "part slave, part free." He *resents* the sense of bondage—the conditions that confine, and compel, and constrain as if by calculation; he *hopes* to break the "bonds" or escape from their influence; he *longs to be free*—but the "bonds" strengthen: he does not *know* what *to do.*

> There are *external and internal conditions* which affect the determination of our will upon our actions, and it is in our power to follow either of the two. Those who believe in Karma have to believe in *destiny,* which, from birth to death, every man is weaving thread by thread around himself, as a spider does his cobweb, and this destiny is guided either by the heavenly voice of the invisible *prototype* outside of us, or by our more intimate *astral,* or inner man, who is but too often the evil genius of the embodied entity called man. (*S.D.* 1, 639.)

Discrimination

The Discrimination distinguishes between good, evil, and mixed natures. It knows that all human beings are *inherently* perfectible, and that the imperfections exist only in the lower *acquired* nature; that while this acquired nature exhibits itself in actions, its root lies in tendencies fostered by limited and erroneous conceptions. The effort is therefore not expended in classifications of comparative good and evil, nor is there any condemnation of any being because of the state in which he is found to be; but the causes that have led up to each state are shown, the right basis for thought and action is given, the landmarks upon the "small old path" that leads for beyond comparative good and evil are pointed out, and the pilgrim patiently helped, on every step of the way.

—Robert Crosbie: *Notes on the Bhagavad-Gita*

EDUCATION–THE SOLE SOLUTION

ONE of the chief impediments to moral and manasic growth, it might be thought, is the tendency in human beings to become lax in mind and idea—to think that when one has been *told* the "answer" to a question, he has therefore solved the mystery, or that when he perceives a portion of the doctrine presented by the Teacher, he therefore understands the whole doctrine. It is not possible, according to H. P. Blavatsky, for the men of this earth to behold the blazing light of truth complete, or to master in detail the full implications of any single tenet of occult philosophy.

Is there any reason to believe, as some individuals undoubtedly do, that because one has read *all* the teachers have said or written on a particular subject, he has therefore exhausted the possibilities of further enlightenment on that subject? Such would imply, would it not, a failure to perceive the difference between *reading,* on the one hand, and *studying,* with a view to practice and assimilation, on the other? An adept is credited with saying that he studied the doctrine of cycles for fifteen years before finally coming to understand it. How, then, can the student of esoteric philosophy afford to become lax in study and thought, or to think that "answers" supplied by somebody else can provide the spiritual and mental dynamics needed for soul growth? How can he allow himself to believe that because he has read *The Ocean of Theosophy* twenty times through, and *The Bhagavad-Gita* an equal number of times, he is therefore master of the subjects of which they treat? Just so surely as an individual ceases to enlarge his vision, to expand his grasp, and to open up for himself new avenues of thought, just so surely does his mind, like the "ill-thatched house," fall into disrepair.

Is it possible that some students of the Wisdom Religion may have fallen into this trap of the lower human mind? Can it be that the universal doctrine of periodicity may have become for us nothing better than a dogma? Is there the possibility that growth in understanding of the basic tenets of the philosophy may come to a halt—so that Karma means nothing more than the narrow materialistic view expressed by the term *law?* The doctrine of Karma, according to *The Secret Doctrine,* is infinite in scope and operation, is intimately interwoven with periodicity, reincarnation and cycles, and in some measure with every

other tenet of the philosophy. How, then, can one afford to dogmatize about it? Simple though the idea of Karma may be in formulation, its operation as an active force in Nature ramifies throughout life, and its subtleties are most difficult to discern.

A pertinent question on one phase of Karma, and a possible stereotyped answer that may be offered in solution, will serve to illustrate the point. The question is this: How is one to explain, under the law of Karma, the tragic fate of half a hundred individuals killed in an aeroplane crash resulting from an explosion in mid-air? The stereotyped answer will be that it is all due to cause and effect, to something those individuals have done in this or a preceding incarnation. While this answer may be true, as far as it goes, does it go far enough? Will it satisfy the minds and hearts of earnest seekers after truth? And if not, why not? Answers of this type usually fail to satisfy because they possess all the characteristics of dogmatic assertion, and because they do not lead to further thought and reflection, but require only to be accepted or rejected. Any answer or suggestion that fails to awaken intuition, or to stimulate the mind to further search and inquiry, only stultifies the soul, and indicates the need for deeper penetration of thought.

How, then, it may be asked, should questions of this type be treated? No one except an adept, perhaps, is in a position to see all the causes leading to such a disaster, nor would any humble student of Theosophy attempt an answer that would be exhaustive. On the other hand would it not be possible to lead the querist to understand that problems of this kind call for something more than the simple answers he seeks—that they require, in fact, a complete re-evaluation of former bases of thinking, and the acquirement of unfailing universal principles as the ground-work for further progress? What would we think of the individual who seeks the solution to a complicated problem of geometry without having first assimilated the principles of mathematics? Yet some individuals who have made little or no effort to solve the universal great mysteries of birth, death, sorrow, etc., will nevertheless demand answers to the mysteries of particular *modes of dying*, such as that portrayed in the above-mentioned catastrophe! Clear understanding of any individual problem of life requires first and foremost an insight into the universal great problems, and the principles upon which they rest. Is not the question of death itself, of why it is that every living being must eventually face the great change, far more universal

and important than the manner in which one dies? Can the latter ever be explained except on the basis of an understanding of the former?

Human beings, as a rule, are inclined to take the point of view of the personality, which lives for only a few years, and to view Karma either as a material law, meting out its decrees in accordance with personal likes and dislikes, or as a cold far-off abstraction having little relation to man as a moral and manasic being. But Karma, according to *The Secret Doctrine,* operates in every department of man's acquired nature, and is both personal and impersonal in its manifestations. As universal Law, it is absolutely impersonal, having no concern for individual weal or woe. Yet, in descending from the plane of the universal to that of the particular, it takes meticulous account of every hidden motive, aspiration and thought, of the individual upon whom it operates. Solution to the problem of any great disaster where many lives are lost would necessitate a search into the moral, mental, and emotional elements of all the beings concerned, which is obviously beyond the province of any ordinary man to descry.

Buddha's method of dealing with the young mother who came to him for help, completely overcome by the death of her child, is a glowing example of higher *manasic* psychology. Gently speaking to the mother, Buddha sent her in search of some simple mustard seed, the one condition being that the seed must come from a house on which the hand of death had never been laid. Frantically searching, but with inevitable failure as her fate, the young woman's consciousness was thus sympathetically raised above the personal tragedy of the death of her child to the universal and impersonal question of death itself.

Once this broader view is taken, once the mind is lifted above its prepossession with individual woe, and turned in the direction of the universal great mysteries, it becomes less disturbed by the personal and the transitory. *Death itself* is impersonal, universal, beneficent, beautiful, and primary; the *manner of dying* is personal, karmic, and secondary.

Solution to any genuine question requires something more than an *answer,* which can only appease the brain; it requires an *education,* which alone can satisfy the Soul.

THE EMBLEM OF LIFE

The great truth is One, while it can be seen in a thousand ways.

NO symbol was ever adopted anciently which did not bear an androgynous significance as well as a sevenfold use. Hence the one-time adoration universally of the cow and bull. The former was the symbol of the productive, the latter of the generative power in Nature: symbols connected with both the solar and cosmic deities. The worship of the bull and the ram was addressed to one and the same power, that of generative creation, under two aspects—the celestial or cosmic, and the terrestrial or human. Yet the popular idea of any such "worship" is as erroneous as it is unjust.

No ancient people, including the Egyptian, worshipped the *cow,* nor does any Hindu worship the animal now, though it is true that the cow and bull were sacred then as they are today—but only the natural physical symbol of a metaphysical ideal, even as a church of bricks and mortar is sacred to the civilized Christian *because of its association,* and not by reason of its walls. But though the "worship" of the bull, Apis—or the living Osiris—ceased in Egypt over three thousand years ago, the worship of the ram and lamb continues to this day. Mariette Bey discovered the *Serapeum,* the Necropolis of the Apis-bulls, near Memphis, an imposing subterranean crypt two thousand feet long and twenty feet wide, containing the mummies of thirty sacred bulls. If one thousand years hence a Roman Catholic cathedral with an Easter lamb in it were discovered under the ashes of Vesuvius or Etna, would future generations be justified in inferring therefrom that Christians were lamb and dove worshippers? Yet the two symbols would give them as much right in the one case as in the other.

The cow was sacred to Isis, the Universal Mother-Nature. It was, in every country the symbol of the passive generative power of nature (Vach, Venus, Isis), the mother of the prolific god of love, Cupid, but at the same time of the *Logos* whose symbol became with the Egyptians and Indians the bull. Thus the bull Nandi of the Hindus is the *vahan* (vehicle) of the god Siva and his most sacred emblem. This emblem of Life represented by the bull is to be found in every religious system.

In esoteric philosophy the cow is the symbol of creative nature, and

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NOTE.—Collated from standard Theosophical works.

the bull (her calf) the spirit which vivifies her, or "the Holy Spirit." In the Vedas, the Dawn of Creation is represented by a cow. This is the Egyptian *Issa* (Isis) also, the goddess Virgin-Mother who is personified Nature. Isis is the female reflection, therefore, of *Uasar,* or Osiris. She is the "woman clothed with the sun" of the land of Chemi. All the gods and goddesses, of whatever antiquity, were androgyne. The universal energy, however, is considered philosophically as female. *Shakti* is the active female energy of the Gods. In popular Hinduism the *shaktis* are the wives and goddesses. In Occultism they are Force and the six forces of nature synthesized. Astarte, the Syrian goddess, and Venus, Isis, Ishter, Mylitta, Vach, etc., are identical with the Aditi of the Hindus. They are all the "Mothers of all living" and "of the gods."

Ideal Nature, the abstract Space in which everything in the Universe is mysteriously and invisibly generated, is the same female side of procreative power in nature in the Vedic as it is in every other Cosmogony. Aditi is Sephira, it is the Sophia of the Gnostics, and Isis the virgin Mother of Horus. In Egyptian symbolism the *outa* was the eye of Horus —the right eye being the sun, and the left the moon. The right eye of Horus was called "the cow of Hathor," and served as a powerful amulet, just as the dove in a nest of rays or glory—with or without the cross —is a talisman with Christians, Latins, and Greeks. Hathor in the symbolism is again the Dawn of Creation with the Egyptians—the day which follows, or nature already formed, being Isis.

In the Scandinavian Cosmogony, Audumla is the Cow of Creation, the "nourisher," from which flowed four streams of milk which fed the giant Ymir—matter in ebulition—and his sons, the "Frost Giants," before the appearance of gods and men. Having nothing to graze upon, she licked the salt from the ice-rocks and thus produced Buri, "the Producer," in his turn, who had a son Bor (the born) who married a daughter of the Frost Giants, and had three sons—Odin (Spirit), Wili (Will), and We (Holy). The meaning of the allegory is evident. It is the *pre*-cosmic union of the elements, of Spirit, or the creative Force, with Matter, cooled and still seething, which it forms in accordance with universal Will. Then the Ases, "the pillars and supports of the World" (Cosmocratores, Builders) step in and "create" as All-Father wills them.

Those who regard the solar gods and the bulls as of a phallic char-

acter, or connect the Sun with the latter, are mistaken. It is the lunar gods and the rams, and lambs, which are priapic. Osiris (the self-existent, the *Logos*) to whom the bull was sacred, was never regarded as a phallic deity; neither was Siva with his bull Nandi. As Nandi is of a pure milk-white color, so was Apis. Both were the emblems of the generative, or of evolutionary power in the Universal Kosmos.

The *Taurus* also (which, by the way, is no *lamb* but a bull) was sacred in every Cosmogony, with the Hindus as with the Zoroastrians, with the Chaldees as with the Egyptians. It was in the religion of the Persians when they conquered the Assyrians. It is stated that the college of the Chaldean Magians had accepted it with the change of dynasty. Daniel is described as a Rabbi, the chief of the Babylonian astrologers and Magi. Therefore we see the Assyrian little bulls and the attributes of Siva reappearing under a hardly-modified form in the cherubs of the Talmudic Jews, and they can be traced as the bull Apis in the sphinxes or cherubs of the Mosaic Ark—and as we find it several thousand years later in the company of one of the Christian evangelists, Luke.

The Bull and the Lion which we often find in company with Luke and Mark in the frontispiece of their respective Gospels in the Greek and Latin texts, are explained as symbols—which is indeed the fact. Why not admit the same in the case of the Egyptian and other sacred bulls, cows, rams, and birds? It little becomes a religion which, however unconsciously, has still adopted for its worship a god—pre-eminently lunar, and accentuated its choice by the selection of the lamb, whose sire is the ram, a glyph as pre-eminently phallic, for its most sacred symbol—to vilify the older religions for using the same symbolisms. The Christians have to this day their sacred birds; for instance the dove, the symbol of the Holy Ghost. Nor have they neglected the sacred animals. The Evangelical zoolatry—the bull, the eagle, the lion, and the angel, is as much pagan as that of the Egyptians or the Chaldeans. These four animals are in reality the symbols of the four elements, and of the four lower principles in man. They correspond physically and materially to the four constellations that form, so to speak, the *suite or cortege* of the Solar God (Osiris, Brahma), and occupy during the winter solstice the four cardinal points of the zodiacal circle.

The sarcophagus was in Egypt also the symbol of the female principle. Its form and shape changed with every country, provided it re-

mained a vessel, a symbolic *navis* or boat-shaped vehicle, and a *container,* symbolically, for the germs of life. The *navis*—the Sidereal vessel—is fructified by the Spirit of Life—the male God. The Ark, in which are preserved the germs of all living things necessary to re-people the earth, represents the survival of life and the supremacy of spirit over matter, through the conflict of the opposing powers of nature. The Ark is the sacred *Argha* of the Hindus, and thus, the relation in which it stands to Noah's ark may be easily inferred, when we learn that the *Argha* was an oblong vessel, used by the high priests as a sacrificial chalice in the worship of Isis, Astarte, and Venus-Aphrodite, all of whom were goddesses of the generative powers of nature, or of matter —hence representing symbolically the Ark containing the germs of all living things. The crescent form *Argha* of the Greeks was the type of the Queen of Heaven, Diana, or the Moon. She was the great Mother of all Existences, as the Sun was the Father. Astarte was in one sense an impersonal symbol of Nature, the ship of Life carrying throughout the boundless Sidereal Ocean the germs of all being.

Isis, mystic nature and earth also, is identified by her cow's horns (the crescent or *navis* form) with Vach. Vach with the Hindus is mystic, though physical, nature, with all her magic ways and properties. Vach is the daughter and female portion of Brahma, one "generated by the gods," as Isis is also the daughter, wife, and sister of Osiris. These, in company with other goddesses, are, so to say, the female Logos—the goddesses of the active forces in nature, the Word, Voice or Sound, and Speech. If Kwan-Yin is the "melodious Voice," so is Vach; "the melodious cow who milked forth sustenance and water" (female principle), "who yields us nourishment and sustenance" as Mother-Nature. She is male and female ad libitum, as Eve is with Adam. And she is a form of Aditi—the principle higher than *Ether*—in Akasha, the synthesis of all the forces in nature. Vach and Kwan-Yin, hence Isis also, are the magic potency of occult Sound in Nature and Ether—whose "Voice" calls forth Sien-Tchan, the illusive form of the Universe, out of Chaos and the Seven Elements. Symbolically they are all the "Mother of the Gods," and it is from Brahma (the Logos) and Vach, as from Adam Kadmon and Sephira, that the real *manifested* theogony has to start. Beyond all is darkness and abstraction.

Taurus (the Bull) is a most mysterious constellation of the Zodiac, one connected with all the "First-born" solar gods (Brahma, Tammuz,

Belus, Osiris, etc.). Taurus is under the asterisk A, which is its figure in the Hebrew alphabet, that of *Aleph;* and therefore that constellation is called the One, the First, after that letter. It is claimed that it was no hazard that could lead the archaic architects of the Zodiac thousands of years ago to so mark the figure of Taurus. And, if no better or more valid proof of it being prophetic of the *Verbum* or Christ than that the aleph of Taurus means "the One" and the First, and that Christ was also the alpha or the One, can be found, then this "proof" may be shown strangely invalidated in more than one way.

To begin with, the Zodiac existed before the Christian era, at all events; further, all the Sun-gods had been mystically connected with the constellation of Taurus and were all called by their respective votaries "the First." The ancient Druids understood the meaning of the Sun in Taurus when, while all the fires were extinguished on the 1st of November, their sacred and inextinguishable fires alone remained to illumine the horizon, like those of the Magi and the modern Zoroastrians. It is recorded that at the commencement of Kali Yuga the constellation of Taurus was in the first sign of the Zodiac, and consequently the equinoctial points fell therein. At this time also, Leo was in the summer solstice, Scorpio in the autumnal equinox, and Aquarius in the winter solstice; and these facts form the astronomical key to half the religious mysteries of the world—the Christian scheme included.

The Secret Doctrine is not sparing of its esotericism in regard to the "First-born." The Pleiades, as all know, are the *seven* stars beyond the Bull, which appear at the beginning of spring. The Pleiades are the central group of the system of sidereal symbology. They are situated in the neck of the constellation of Taurus, and are regarded in astronomy as the central group of the system of the Milky Way, and in the Kabala and Eastern esotericism as the sidereal septenate born from the *first* manifested side of the upper, concealed Triangle. This manifested side is Taurus, the symbol of the ONE (Aleph, bull or ox), whose synthesis is ten (10), the perfect letter or number.

"The radiant essence curdled and spread throughout the depths" of Space. The curds are the first differentiation, and probably refer also to that cosmic matter which is supposed to be the origin of the "Milky Way"—the matter we know. This "matter," which, according to the revelation received from the primeval Dhyani-Buddhas, is, during the periodical sleep of the Universe, of the ultimate tenuity conceivable

to the eye of the perfect Bodhisattva, radical and cool, becomes at the first reawakening of cosmic motion scattered through Space, appearing, when seen from this earth as in clusters and lumps, like curds in the milk. These are the seeds of the future worlds, the "Star-stuff."

It is more difficult, however, to explain the symbolic statement in a few words, or even lines, from the standpoint of Occult science and Symbolism. The whole pantheon of mysterious objects, every one of them having some definite occult meaning, extracted from the allegorical "churning of the ocean" by the Hindu gods, is herein found. Besides *Amrita,* "the water of life or immortality," *Surabhi,* the "cow of plenty," called the "fountain of milk and curds," was extracted from this "Sea of Milk." From this sprang the universal symbolism of the cow and bull and of the solar and lunar deities thus symbolized—"the one, the *generative;* the other, the productive Power in Nature."

A "MIDDLE" PRINCIPLE

Now, the view of the world that was held by the older natural philosophers, and which was essential to alchemy, proposed as the principal agent of nature a *middle* substance, mediating between mind and matter, and so being capable of resolving many of these difficulties. The medieval scheme of the world could no longer satisfy the men of the seventeenth century, because the bottom had been knocked out of it by such innovators as Galileo, Boyle, and Newton, who showed that much that was essential to it was not true. But nothing had been said to upset the belief in our *pneuma,* the middle substance, and, under the guise of the animal spirits, the magnetic effluvia, the ether of space, etc., something very like it still played an important part in the scientific theory. Accordingly, writings which tried to resolve in terms of *pneuma* the difficulties that a materialistic science was raising were sure of a hearing. Behind alchemy there was always a theory of the operations of nature, and this theory, in somewhat revised forms, was presented anew to the seventeenth-century public under the name of the Hermetic philosophy.

—F. SHERWOOD TAYLOR: *The Alchemists*

ON THE LOOKOUT

Essences of the Religions

Prof. Huston Smith's *The Religions of Man* (Harper, 1958; Mentor, 1959) makes an outstanding contribution along the lines of the second object of the Theosophical Movement. Prof. Smith has somehow touched off a wide response of interest in the *study* of religion in the general public, indicating a latent genuine capacity for philosophical pondering of religious faiths. Both at the Massachusetts Institute of Technology and at Harvard Divinity School his lectures have been accorded nearly unprecedented attention, and a St. Louis educational TV venture, featuring lectures on "The Religions of Man," concluded with a viewing-audience of at least a hundred thousand.

The opening chapter in *The Religions of Man* has an outlook similar to that of H.P.B. in her article "The Three Objects," which emphasizes the importance of a conviction of the Higher Self in each man, "cosmopolitan, non-sectarian." Prof. Smith speaks in his way of the need for transcending partisanship, as he depicts the mind of the man broad enough to live significantly in the future:

> His roots in his family, his community, his civilization will be deep, but in that very depth he will strike the water table of man's common humanity and thus nourished will reach out in more active curiosity, more open vision, to discover and understand what others have seen. For is he not also man? If only he might see what has interested others, might it not interest him as well? It is an exciting prospect. The classic ruts between native and foreign, barbarian and Greek, East and West, will be softened if not effaced. Instead of crude and boastful contrasts there will be borrowings and exchange, mutual help, cross-fertilization. . . .

Karma and Reincarnation

We would venture to say that scores of books on Hinduism are now available in the libraries and bookstores, all of them attempting to treat the subject of reincarnation and karma. From a theosophical point of view, Prof. Smith's orientation seems not only the best, but is also indicative of some remarkably intuitive capacities for synthesis:

> In the Hindu view, spirit no more depends on the body it inhabits than body depends on the clothes it wears or the house it lives in.

When we outgrow a suit or find our house too cramped we exchange these for roomier ones that offer our bodies freer play. Souls do the same.

Worn-out garments
Are shed by the body:
Worn-out bodies
Are shed by the dweller. (*Bhagavad-Gita.*)

This process by which an individual *jiva* passes through a sequence of bodies is known as reincarnation or transmigration of the soul—in Sanskrit *samsara,* a word which means "passing through intensely." On the subhuman level the passage is through a series of increasingly complex bodies until at last a human one is attained. Up to this point the soul's growth is virtually automatic. It is as if the soul were growing as steadily and normally as a plant and receiving at each successive embodiment a body which, being more complex, provides the needed largess for its new attainments.

"The Pivotal Doctrine"

With the soul's graduation into a human body this automatic, escalator mode of ascent comes to an end. Its assignment to this exalted habitation is evidence that the soul has reached self-consciousness, and with this estate come freedom, responsibility, and effort.

The mechanism that ties these new acquisitions together is the law of *karma.* The literal meaning of *karma* as we encountered it in one of the four *yogas* is work, but as a doctrine *karma* means, roughly, the moral law of cause and effect. Science has alerted the Western world to the importance of causal relationships in the physical world. Every physical event, we are inclined to believe, has its cause, and every cause will have its determinate effects. India extends this concept of universal causation to include man's moral and spiritual life as well. To some extent the West has also. "As a man sows, so shall he reap"; or again, "Sow a thought and reap an act, sow an act and reap a habit, sow a habit and reap a character; sow a character and reap a destiny"—these are ways the West has put the point. The difference is that India tightens up and extends its concept of moral law to see it as absolutely binding and brooking no exceptions.

The Basis for Ethics

The present condition of each individual's interior life—how happy he is, how confused or serene, how much he can see—is an exact product of what he has wanted and got in the past; and equally, his present thoughts and decisions are determining his future states. Each act he directs upon the world has its equal and opposite reaction on himself. Each thought and deed delivers an unseen chisel blow toward the sculpturing of his destiny.

This idea of *karma* and the completely moral universe it implies carries two important psychological corollaries. First, it commits the Hindu who understands it to complete personal responsibility. Each individual is wholly responsible for his present condition and will have exactly the future he is now creating. Most persons are unwilling to admit this. They prefer, as the psychologists would say, to project—to locate the source of their difficulties outside themselves. They want excuses, someone to blame that they may be exonerated. This, say the Hindus, is simply immature. Everyone gets exactly what he deserves.

Reincarnation and the Buddha

After explaining why Gautama refused to establish authoritative doctrines or dogmas regarding the future states of the soul, Prof. Smith perceives, as do few Western scholars, that reincarnation and karma form the background from which all Buddhist concepts emerge:

> Authentic child of India [Buddha], he never doubted that reincarnation in some sense was a fact, but he was openly uncomfortable over the way his Brahmanic contemporaries were interpreting the concept. The crux of his discontent may be gathered from the clearest description he gave of his own view on the subject. The image he used was a flame being passed from candle to candle. As it is difficult to think of the flame on the last candle as being in any meaningful sense the same as the original flame, the connection would seem instead to be a causal one in which influence was transmitted by chain reaction but not substance.

The Widest Perspective

After similar discussion of the central ideas and values of other religious traditions, including Christianity, Prof. Smith concludes with a statement which recalls the platform upon which the Theosophical Society was based in 1875:

> What should be our approach to the religions of man from this point on? Whereas the preceding question did not permit a single answer, this one seems to require it. The only defensible reply must be continued listening, for we have had little more than a brief glimpse of these faiths we have passed through so hurriedly. . . . We must listen to the faiths of others. This holds however we may have answered the question of their relation to our own—even if we assume that they have no truth that cannot be found in our own.
>
> We must listen to them, first, because as said at the outset of this book, our times require it. The community today can be no single tradition; it is the planet. Daily the world grows smaller, leaving

> understanding the only bridge on which peace can find its home. But the annihilation of distance has caught us unprepared. Who today stands ready to accept the solemn equality of nations? Who does not have to fight an unconscious tendency to equate foreign with inferior? We live in a great century, but if it is to rise to its full opportunity, the scientific achievements of its first half must be matched by comparable achievements in human relations in its second. Those who listen in the present world work for peace, a peace built not upon ecclesiastical or political empire, but upon understanding and the mutual involvement in the lives of others that this brings. For understanding, at least in realms as inherently noble as the great faiths of mankind, brings respect, and respect prepares the way for a higher power, love—the only power that can quench the flames of fear, suspicion, and prejudice, and provide the means by which the peoples of this great earth can become one to one another.

SPIRITUALISTIC THEOSOPHY?

Lookout has previously mentioned the activity of the Spiritual Frontiers Fellowship, noting the extent to which the spread of the activities of the Frontiers' study groups has been inspired by the medium, Arthur Ford. (Arthur Ford's book *Nothing So Strange* was reviewed in Lookout for October, 1958.) Some well-known names, both in and out of ecclesiastical Christianity, have joined the Fellowship's attempt to spur religious interest by way of "live" psychic phenomena—study of results obtained in efforts at faith healing, prayer healing, various forms of extrasensory perception, and séances. The executive council of the Fellowship includes such familiar names as Mrs. Margueritte Harmon Bro, Dr. Sherwood Eddy, and Prof. Hornell Hart, and the present membership of one thousand interested and fairly active persons expects to double itself during the coming year. Following is an explanation of the Fellowship's intent, as it appears in *Spiritual Frontiers,* a bi-monthly publication:

> The Spiritual Frontiers Fellowship is a non-profit corporation formed in March, 1956, to encourage the study within the Church of psychic phenomena as related to personal survival, spiritual healing, and prayer. The organization is non-denominational and has members in Canada and throughout the U.S.A.

"TRUTHS OF THE SPIRIT"

The leading article under this title (March-April *Spiritual Frontiers*) is by Dr. John W. Aiken, who heads a study group in New Mexico. He

offers various reasons why others should "take up the search for spiritual truths" through group activity in the Fellowship:

> Our first and perhaps most important gain is the knowledge that MAN IS SPIRIT, a spiritual being and a part of the Divine Spirit, linked with that Divine Spirit for all eternity. The body is not "I," but is merely the physical garment which I wear, the means by which I express myself in the world of matter, on the material plane of life. I, an eternal spirit, am a part of the Life Force that has created and sustains the whole universe! Man is divine, his spirit being of the same essential quality as the Divine Spirit, differing only in degree! This is a tremendous concept and not to be appreciated in a day.

Theosophical students will perhaps see here resemblances to ideas suggested in the First Fundamental Proposition of *The Secret Doctrine*. However, in the latter source there is no conception of an "absolute principle" which is itself the quality of "I" in man; rather the Absolute is held to be *beyond* egoity.

Progress—and "Planes Beyond"

Dr. Aiken continues with statements reminiscent of aspects of the Third Proposition of *The Secret Doctrine* when he says that, once granting the first premise enunciated in the paragraph above, "our objective, at whatever level of development we may now be, and not only while we are on this earth but also on the planes beyond, is to become better than we are. Ahead of us is a long road of progress . . . We are drawn ever onward and upward by the Divine Love." (The perennial question arises as to how the "Life Force" can "love.") Next, and here Dr. Aiken touches upon still further aspects of the Third Proposition, he proceeds to redefine the doctrine of "resurrection":

Resurrection

> Certainly this was most important in the early Christian church, for it was this knowledge that turned a group of quaking cowards into men of boldness and courage, fearing neither man nor beast. And this truth today continues to give significance and meaning to life as nothing else can. To know that death is only our birth into a life of greater consciousness, greater freedom, and greater opportunities, creates an entirely new set of values—true spiritual values—which endure not only for "time" but throughout eternity. And the demonstration of the resurrection by thousands of persons since the time of Jesus brings home to us the realization that resurrection is a law for all men! When this demonstration includes the awareness of the personal survival of

> our own loved ones, then there is nothing that can shake us. We know that death has no power over life, that it can neither touch or destroy the true life, being but the way of release from the body of dust—when the cage has been opened and the bird is set free.

Finally, Dr. Aiken arrives at a statement which makes clear the difference between even the most advanced spiritualist doctrine and the teaching of Theosophy, for he insists that a proper understanding of the divine spirit and the meaning of resurrection should convince us of "the personal survival of our own loved ones." This survival, of course, is in the "other world" which men are thought to inhabit after the death of the body—a world infinitely more refined and pleasant than that which we presently inhabit.

Omission of the Second Proposition

In this context we are able to appreciate the truly "fundamental" significance of the Second Proposition of *The Secret Doctrine,* for universal periodicity suggests that the natural scene for the continued evolution of the soul is within a similar body on the same earth. "After death," writes Dr. Aiken, "the bird is set free"—but how is this possible unless freedom has been won? While Dr. Aiken feels that we must "build" our awareness of an "infinite store of knowledge," the reason for the struggle is to "receive further gifts from the Father's store."

In such a statement, therefore, we note snatches of sound philosophy —but it is also not difficult to surmise that the emphasis upon *personal* survival and upon receiving "further gifts from the Father's store," supplies the chief dynamic for Spiritualists and Christians. And the otherwise well-conceived statements of the First and Third Propositions are indeed like the play *Hamlet* with the leading character omitted; and since there is no account of how a higher individuality is acquired, the attention of members of the Fellowship is again directed to a source of help somewhere outside themselves. We may repeat here, a familiar phrase of H.P.B.'s: "The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations."

The Same Psychic Pattern

When the elements just mentioned have been left out of a statement of presumed "universal" philosophy, the mind drifts back from the phi-

losophy to patterns of worship with which the Christian world has always been identified. Another article in the same issue of *Spiritual Frontiers* contains further evidence of this result—a paper called "The Psychic Senses and Spiritual Healing," by the late Rev. Charles Tibbetts, who wrote:

> Whatever psychic sensitivity I have achieved has grown out of a changed attitude in prayer. Nine years ago my former wife was ill, and after several months of petition during which I labored as though the results depended entirely on me, something happened. In the rush of my troubled thoughts a restraining hand appeared, and a voice said, "You are not doing the healing."
>
> As I recovered from the shock and thought this over, I realized that I had been talking to God most of my life, but had seldom, if ever, waited for His reply. I was made aware that He had something to say and for the first time I tried to listen.
>
> That is what changed my prayer life. I began to think of myself as an airplane being refueled in the air, with great power coming from above. Following this deepening of my intentions came an experience of the perfect love of God and an awareness of the presence of Christ. I started then to live in one world—God's world. No longer did I think of those who had passed from sight as being somewhere else. Christ, too, was real and present, and it became perfectly natural to refer all matters to Him and to cultivate a conversational relationship. In this intimacy with Him the world of spirit began to open to me, and soon thereafter I was introduced to the fact of spiritual healing.

Spiritualist Base

It takes, then, more than casual reading of such publications as *Spiritual Frontiers* to realize that this "new" approach to Christianity is inspired by two things: first, the insecurity of orthodox Christian divines who find that the people who attend church are no longer impressed by the old theological doctrines—they want an approach which intrigues or fascinates; second, the more intellectual spiritualists, like Arthur Ford, who have learned how to approach orthodox Christianity, desire to become through this alliance more "respectable" and influential. Mr. Judge's comment in *The Ocean of Theosophy* (and quoted in the pamphlet, *States After Death*) still applies to groups such as the Spiritual Frontiers Fellowship:

> At no time have the spirits given the laws governing the phenomena, except in a few instances, not accepted by the Spiritualists, where the theosophical theory was advanced. As it would destroy such structures

as those erected by Andrew Jackson Davis, these particular spirits fell into discredit. (It should be noted that some more recent Spiritualists have borrowed portions of the Theosophical teaching to explain their phenomena, even to the extent of admitting reincarnation. But in every case the tenets of Theosophy are "adapted" to suit spiritualistic belief, which, in plain words, is simply plagiarism and corruption. It is important to know these things, as some spiritualistic theories have by such means gained a specious similarity to certain of the Theosophical doctrines.)

COUNTERACTING FAMILY DEFECTS?

While the case we note from the *American Weekly* for Feb. 21 does not exhibit the extremes of "Dugpa" and "Adept" being born in the same family (which Mr. Judge, in "Living the Higher Life," says is "frequent"), it does show extremes of inhuman cruelty and altruism manifested by two brothers—Hermann Goering, vain and power-mad Nazi collaborator, and Albert Goering, his younger brother, a technical engineer. According to the account:

> Albert Goering risked his life dozens of times and spent his every penny trying quietly to undo some of his brother's work. When, after the war, he was about to be tried in Prague for the crime of being a Goering, so many affidavits and testimonials came from various parts of the world that President Benes ordered his release. . . .
>
> Willy Szekely [film producer who escaped from Vienna with Albert's help] said he met dozens in Paris who had escaped Nazism only because they had been fortunate enough to encounter Albert Goering. One of them was Ernst Newbach, a German film producer who organized the mass protest after the war when Czechoslovakia was about to try the man named Goering. Another, a Viennese manufacturer, said Albert not only had smuggled him out of Austria but had given him enough to get to America. Another, Dr. Maria Maclean, nee Heim, is now living in England. Though he barely knew her, Albert got her and a group of Jewish doctors safely out of Prague.
>
> Before the war was over, Albert was a hunted man whom not even his brother could reprieve from Nazi wrath. At one point he spent nine months in a cave, emerging only at night, and then to help others.

"Is it not conceded by all philanthropists," asks Mr. Judge, "that unselfish labors for humanity can alone relieve us from the ocean of Sainsara (Rebirth), develop our highest potentialities and help us to alchemise our human weakness? . . . The only effectual way to get out of family defects is to discharge all our duty to a family before leaving it."

Whence the Earth?

An interpretation of "technical reports" made by astronomers (at the annual meeting of the National Academy of Sciences) resulted in a new theory of our planet's origin. Dr. Hans Bethe and Dr. E. E. Salpeter, both of Cornell, are quoted in the *Mirror-News* (Los Angeles) for April 26:

> They said the stuff of which our planet is made came billions of years ago from "red giant" stars. The reports, they said, brought out this sequence of events:
>
> All chemical elements present on earth have been—and are still being—formed in the hot hearts of stars. But the red giants serve as distributors of the wealth, in a sense. Some of them become supernovae—or exploding stars—releasing great quantities of the elements into interstellar space.
>
> A supernova occurs about every 500 years in our Milky Way galaxy, and this has been going on since the "beginning" of the universe. Many red giants don't explode. But, as they grow old and tired the elements they have produced leak off into space.

Of the following passage from the *Book of Dzyan,* H. P. Blavatsky made this observation. "When carefully analysed and reflected upon, this will be found as scientific as Science could make it, even at our late period."

> The Central Sun causes Fohat to collect primordial dust in the form of balls, to impel them to move in converging lines and finally to approach each other and aggregate. Being scattered in Space, without order or system, the world-germs come into frequent collision until their final aggregation, after which they become wanderers (Comets). Then the battles and struggles begin. The older (bodies) attract the younger, while others repel them. Many perish, devoured by their strange companions. Those that escape become worlds. (*S.D.* I, 201 and fn.)

Life Begins at —

From the Los Angeles *Mirror News,* Sept. 4, we learn that—

> A new time clock puts the beginning of life on earth at 3 billion years ago. But living things didn't start getting complex—or acquire skeletons either—until only 500 million years ago.
>
> Those are theories. Evidence for them was described to the first International Oceanographic Congress.
>
> The lifetime clock of 3 billion years was proposed by Dr. Karl K. Turekian, Yale University geologist. It is further back than some

other estimates. Turekian reached his estimate by the amount and the rate of radioactive gas, argon-40, released from the interior of the earth, along with water and some other chemicals.

The oldest sedimentary rocks date back about 2½ billion years, he explained. Before that the earth—formed about 4½ billion years ago —was covered by fire-made rock which solidified as the earth cooled. Something had to erode or "rot" or weather these rocks. It took living things and the products they released, including acids, and rootlets growing out to break rocks apart, and bacteria to do this rotting job.

This process broke the initial rock into fine particles such as sand, clay and quartz.

Life began very simply, then acquired more complex forms and abilities, Turekian theorizes. Fossilized life dates back only about 500 million years, said Dr. Roger Revelle, of the Scripps Institution of Oceanography, La Jolla, Calif.

THE LIFE CYCLE

The "process" Dr. Turekian speaks of is given by H. P. Blavatsky as follows: "When the 'Devourers' have differentiated 'the fire-atoms' by a peculiar process of segmentation, the latter become life-germs, which aggregate according to the laws of cohesion and affinity. Then the life-germs produce lives of another kind, which work on the structure of our globes." She continues:

> In the first Round, the globe, having been built by the primitive fire-lives, *i.e.,* formed into a sphere—had no solidity, nor qualifications, save a cold brightness, nor form nor colour; it is only towards the end of the First Round that it developed one Element which from its inorganic, so to say, or simple Essence became now in our Round the fire we know throughout the system. . . . The Second Round brings into manifestation the second element—AIR. . . . The *Third* Round developed the *third* Principle—WATER; while the Fourth transformed the gaseous fluids and plastic form of our globe into the hard, crusted, grossly material sphere we are living on. (*S.D.* I, 259-60.)

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

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